3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

The children have entirely their own will and never do anything by compulsion. Told to do something they do not care about, the children let it go by default and are not reprimanded for it. Yet many wellbred children are found among them who pay great attention and respect to parents and do things to please them. They are courteous, even to strangers. They respond to mild treatment. The contrary generally produces bitterness, hatred and contempt. The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water. The parents are careful not to beat their children, lest the children might remember it and revenge themselves on some future occasion. Instances are not wanting where children when grown have reproached their parents for corporal punishment received in youth and have threatened to return the indignity.

Rarely does an Indian have two or more wives, being fearful of strife in the house. Blood relations do not marry; in this particular they are even more strict than the whites. They claim that division of the race into tribes came about in order to make it more readily certain that a man in taking a wife was not marrying a near relative. Concerning the tribes, however, more will be said in another connection. An instance of an Indian having married a mother and her daughter at the same time was a most extraordinary thing.

Families have from four to six children. More than this number is unusual. Birth of twins is rarely heard of. In many cases children who have become motherless after birth have been reared by careful old women. Sometimes children are given to such women. Then they spare no pains in rearing them. Soup made of Indian corn, pounded very fine, is given by them to infants of tender age, that may have come into their possession. Ordinarily, orphans, even if they have lost but the mother, meet with hard experience and often suffer want. Children who have been given or bequeathed, on the contrary, are almost without exception well cared for.

In the management of household affairs the husband leaves

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

854 loosens it from the board, while it is young, except when she must do so for sanitary reasons. Nor do we ever hear their children cry or whine like the Christian children, but [they] are very patient. But when some illness attacks them, then they lament so miserably and quietly with a soft sound. However, they show themselves very tender towards their children, nor do they do away with their children, as unfortunately the prostitutes among the Christians too often do.[4]

857 When now the children finally get out of this their swaddle, they carry their children with them on their backs, just like the gypsies do.[5]

855 But as soon as the male children become so large
868 that they can run around, they exercise them with cross bows and slings, and when they become somewhat larger with the shooting of guns; and then names are given to them, how they are to be called.[6] But when the children become somewhat older, so that they arrive at some understanding, then they select and adopt their *Pådhra* or idol, faith and religion, about which we shall see below in the chapter concerned.[7]

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[4] Williams observes in this connection: "They nurse all their children themselves; yet, if she be an high or rich woman, she maintaines a Nurse to tend the childe." *Key*, 52.

[5] Cf. Hodge, *Handbook*, I, 357.

[6] By what name they are to be called.

[7] See below, Chapt. XV.

13:Wallace E-4 (no date)1950
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[P.33, B]

Some Psychological Characteristics of the Delaware Indians during the 17th and 18th Centuries

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Introduction

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The Relation of Parents to Children

Data on the relationship of the mother to the infant and child are meager, but they suggest that the mother was, in addition to her role as provider and protector, the agent of considerable frustration. This frustration, however, was not so recurrently severe as it was continuous. Instead of presenting the infant with any sudden major crisis, the mother was consistently indifferent to a number of particular lesser demands.

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Parents may have had some unconscious hostility to the new-born child: certain compulsive rituals had to be performed to prevent "wandering ghosts" from stealing away the soul of the infant.[1] The baby was, from birth until it was able to walk, bound to a cradle-board, from which it was normally released only for sanitary administrations. The mother nursed the child by picking it up with the board.[2] It was often left alone, on the board, swinging upright from a tree limb, while the mother worked in the corn-field or did other outdoor tasks. Many children are reported to have died while propped up in the board against a bench or wall in the houses. "The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severly burned," observed

1. Harrington, 1938, p. 129.
2. Lindestrom, 1656, p. 201.
3. Zeisberger, 1778, pp. 85-86.
4. Lindestrom, 1656, p. 202.

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581 Divorce and family instability were
586 common; many children were raised by
mother surrogates. "Owing to instability
of the family relationship, children are
581 often neglected."[9] The father was absent,
hunting, fishing, fighting, trading, or
855 attending treaties during most of the year;
what discipline there was fell to the hand
of the mother, who was considered to
796 "own" the children.[10] During one of the
861 annual calendar of ceremonies, young
children were chased by a man dressed in
a bear-skin, who threatened to punish them
for misdeeds (of which the parents kept
him informed from year to year) by carry-
ing them away in a bag full of snakes.[11]
[776] This "Mask Spirit" was considered to be
the "Guardian of the Game" and also
promoted the fertility of the corn; in other
words, was the symbol of the food pro-
955 vider.[12] The boys were able to escape from
the mother's supervision as soon as they
were able to get about to play at hunting
and fighting; but the girls were kept around
754 the house to help the mother at work.[13]
When a child died, an old woman was
often accused of having bewitched it.[14]

155 It would seem that the mother-figure
593 remained a symbol of possible delights
which could not be secured on demand, a
symbol of diffused frustration, of withheld
benefits and hidden hostility, to the
Delaware, and the source of his generalized,
if inhibited, aggressiveness; and that the
father-figure stood on the horizon, so to
speak, as a powerful, friendly being, but
one too remote and too aloof to be depended
upon.

Emotional Attachments in Maturity

584 The ideal in marriage was for a young
man to fall in love with a girl. His family
would present his suit; she would accept
[585] him by accepting the presents he sent, and
come to live with him; and they would live
happily and faithfully ever after. The

9. Zeisberger, 1778, p. 21.
10. Zeisberger, 1778, p. 14.
11. Harrington, 1938, pp. 52-53, 113.
12. Ibid.; Harrington, 1921.
13. Zeisberger, 1778, p. 16.
14. Zeisberger, 1778, p. 128.

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154 rein these are the more violent."[51] Warfare
[721] provided a socially approved way of bleeding off some of these aggressions, for the warriors; and the institution of torture
154 gave the rest of the community a similar
727 opportunity. "The Indians flock to these executions as to some great solemnity, with a view to reeking on the unfortunate captive their cruel and revengeful dis-
154 position."[52] The institution of blood-
627 revenge[53] (which sometimes led to prolonged vendetta) was also an outlet for aggression; but the fear of its exercise no doubt served also to inhibit it. In
154 hunting, males could work off aggression
224 on animals, which were conceptualized as quasi-human. It is worth noting that among women, who had a more restricted
154 childhood and who at the same time had
521 fewer socially sanctioned outlets for aggression, the overflow dribbled off in
562 unpleasant gossip and slander, which the men, who had other means of catharsis, professed to scorn.[54]

154 All observers agreed that liquor dis-
273 solved the inhibitions against aggression. "The effects which intoxication produces
578 upon the Indians are dreadful," lamented Heckewelder. "It has been the cause of an infinite number of murders among them, besides biting off noses and otherwise disfiguring each other, which are the least consequences of the quarrels which inebriation produces between them."[55] As might be expected, therefore, Indian spokesmen frequently—and in vain—implored the whites to cease bringing liquor into their settlements.

Summary

127 From an examination of the early ethnological literature concerning the Delaware Indians, we have been able to discover some of their psychological
● 855 characteristics. The Delawares would seem in general to have been a people among whom the children grew up

51. Zeisberger, 1778, pp. 124-125.
52. Zeisberger, 1778, pp. 106-107.
53. Penn, 1683.
54. Zeisberger, 1778, p. 116.
55. Heckewelder, 1819, p. 263.

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855 receiving from their mothers adequate physical care, especially in early infancy, but that the child did not receive much of what we would call "affection" or "love" and from time to time was neglected and subjected to petty meanness. The father had only intermittent contact with the mother-child nexus, and to the child appeared as a distant potentially loving (and perhaps also potentially threatening), but practically [861] remote figure. Neither parent made use of systematic punishment as an educative technique. The male child grew up into an adult who saw women both as 86 romantic ideals and as untrustworthy 562 and malicious, potentially witches, while men were regarded as potential comrades, toward whom nevertheless highly polite, circumspect behavior was required in order to avoid giving offense. Women grew up to be discreet but covertly malicious wives and mothers. No individual of either sex was conceived as [571] the possessor of unquestioned authority, and social relations hence were very individualistic and fissionable. There is 155 evidence to suggest that the individual remained somewhat fixed, on an unconscious level, to infantile patterns of "oral" reaction, of a dependent, aggressively demanding nature, although these dependency patterns were masked by a superficial individualism and self-sufficiency, and by careful inhibition of any openly aggressive behavior. The conflict between the dependent and aggressive impulses, on the one hand, and the conscientious efforts to be self-sufficient and unaggressive on the other, was partially resolved by the guardian spirit complex, a technique of personality integration which allowed the adolescent to collect his dependency wishes and displace them onto the fantasy figure of an all-powerful parent. Further relief was afforded by various institutionalized ritual or semi-ritual institutions, such as warfare, feasting, and religion. Liquor, however, was a severe threat to the integrity of the society, since it allowed repressed and sublimated im-